

THE NUR AFSEAN

Vol. VIII

FRIDAY:—MARCH 25th, 1904.

No 11.

FOREIGN TELEGRAMS.

London, March 18.
It is authoritatively stated at St. Petersburg that Russia does not consider Korea a belligerent because of her attitude towards Japan.

Allahabad, March 19.
London, March 18.—Telegrams from Seoul describe the Japanese as marching 25 miles a day carrying 100 lbs. through the rain, frost and blizzard.—*Pioneer Special.*

Bombay, March 18.
Colombo, March 17.—The ordinary train service to and from Port Arthur has been discontinued. The inference from this occurrence is that the Japanese have cut the railway at some point in the Shantung Peninsula, and that Port Arthur is isolated.

The recent bombardments indicate that the Japanese fleet are keeping the garrison occupied in order to cover the landing of an army in the vicinity of Dairen.

Lieutenant General Stassel, the Commander of the 30,000 troops who form the garrison, is convinced that the enemy intend at once to make a supreme effort to capture the fortress. He has issued a proclamation to the Russian soldiers exhorting them to behave worthily of the magnificent fighting traditions of their nation, and to resist the Japanese to the death. Everyone must fight to the last as he will never give the order to surrender.

According to reports from Kinkow, the Japanese naval and military forces have received orders to storm and take Port Arthur immediately, and at all costs.

An official report from Admiral Togo forcibly illustrates the patriotic fervour which the Japanese are manifesting. He states that 2,000 officers and men responded to the call for a few volunteers to navigate steamers into the Port Arthur channel and block the harbour. They begged hard to be sent on the mission, and many wrote letters in their own blood urging that the task be given to them.

All hopes of raising the *Reichen* have been abandoned. The rent is forty feet long, and patching it is impossible.

London, March 18.
The Duke of Cambridge will be buried in Kensal Green cemetery to-day. A State service will be held at Westminster Abbey to-morrow.

London, March 18.
In connection with the proposed incorporation of London University College, Sir Donald Currie has given one hundred thousand pounds in furtherance of Medical studies.

London, March 18.
The Japanese in North Korea have occupied Anju and the line of the Chongchong River.

London, March 19.
A telegram from Admiral Alexiévitch reports an engagement as having taken place between patrols of both sides on the banks of the Chongchong River, near Anju, and says the Japanese infantry with guns occupy Finyang.

Reuter's Tokio correspondent in a message to-day says the Emperor, in opening the special Diet to-day, said:—The Government entered into negotiations with Russia, but owing to the absence of sincerity in the Russian peaceful professions we were compelled to appeal to arms and cannot now hesitate until the object of the war is attained.

London, March 20.
A telegram from St. Petersburg, dated to-day, states that everything is quiet at the front, and the distance between the main armies is great. Only small skirmishes of scouts are taking place between the Yalu and Ping-Yang.

The Washington Government, at the request of M. Takahira, Japanese Minister, has instructed Mr. McCormick, the American Minister at St. Petersburg, to ask Russia to assist fifty Japanese non-combatants in Siberia, whose lives are endangered, to reach Berlin where the Legation will look after them.

There is much consternation at a Russian official report that Japanese troops and some guns have been captured in Korea.—*Englishman Special.*

London, March 19.
Severe fighting has taken place in South West Africa. A small force of Germans with numerous Staff officers encountered the Hereros' rear-guard, which was suddenly reinforced. The Germans retreated, losing seven officers and nine men killed, and three officers and two men wounded.

Allahabad, March 22.
London, March 21.—The *Times* correspondent with the Japanese fleet send a wireless telegram describing the torpedo destroyer engagement on the 10th March. He says the Russians, despite superior numbers, were defeated by better shooting, and the Japanese were armed with six pounders against the Russian three pounders.—*Pioneer Special.*

A Captain attached to the Russian General Staff has been convicted and executed at St. Petersburg for selling the secret plans of the organisation of the field army to Japan.

Bombay, March 21.
Colombo March 20.—According to news from Korea 1,000 Japanese have arrived there, 80,000 having passed through Seoul and 40,000 through Gensan.

A secret organisation, composed of Polish Jews, refugees from Harbin and fugitive convicts from Siberia, are projecting a movement against Russia. The leader is energetically collecting 25,000 foreign desperadoes and Chinese bandits for the purpose.

General Nichtechnko with a force of Cossacks, 5,000 strong, has established himself near Ping Yang. General Linévitch with a force of Infantry is following him.

The latest news from Port Arthur is to the effect that the town is exceedingly short of rations. The prices of food stuffs are going up higher daily, and the repeated attacks upon the town by the Japanese fleet have had the effect of creating a state approaching demoralisation among the soldiery.

Rangoon, March 21.
Further details of the fire on board the *Yemah* at Yenangyang last week state there were over one hundred casks of oil on board at the time, and these simultaneously exploded, and the steamer and one flat on the starboard side were in flames. Some of the poor passengers, with their children in their arms and on their necks, jumped into the water but, unfortunately, as the oil that exploded was then burning on the surface of the water very few of the people could escape safely. The other flat from the larboard, occupied by a circus company with their elephant, tiger etc, was luckily saved by their promptness in cutting the ropes before the fire spread. There were 400 to 500 passengers, who were returning from Lower Burma, with their earnings on board when the fire began and these are unaccounted for. It is surmised that they were drowned or perished in the fire.

Calcutta, March 23.
London, March 23rd.—At midnight on the 21st instant the Japanese torpedo boats were discovered by the Port Arthur batteries which opened fire that lasted twenty minutes. The attack was renewed at four o'clock. Later a whole Japanese squadron of fifteen ships and eight torpedo boats moved to Liaotshan, whence the bombardment of Port Arthur was continued.

The Japanese have occupied Youngpamun in Korea.—*Englishman Special.*

Allahabad, March 22.
News letters received from Kandahar state that under orders from Kabul, two batteries of artillery and two regiments of infantry are to move to Lash Jowain, the Afghan district immediately adjoining Seistan. The Ghazni garrison has also been directed to send some troops into the Kandahar province. The Amir apparently thinks it advisable, in view of possible contingencies in Central Asia, to strengthen his outposts towards Eastern Persia. Hitherto these have been held by very small detachments.

General Kuropatkin left Irkutsk this morning. Eleven soldiers have been shot there for pilaging and rape.

Latest accounts state the deaths at Jolanesburg from plague, which is pneumonic, now number 34.

EDITORIAL NOTES.

We have republished, by request, from *The Epiphany* the two excellent articles of Mr. Upson, C. M. S., whose thorough acquaintance with Arabic has enabled him to easily puncture the linguistic bubbles of the Mirza of Qadian. Once more this man's shameless misrepresentation of fact and casuistic methods of argument have been exposed. Once more, we have seen demonstrated the fact that Islām can truly point to but One that is sinless in the whole catalogue of its prophets from Adam to Muhammad. Jesus alone therefore is qualified to become an Intercessor. Is He not therefore the most exalted of all teachers, the first among all the prophets of God? Is not the unbiased Muslim obliged to admit this much—his own scriptures being witness?

Some twenty-five years ago, we made a special study of this subject. We went through the Qurān and the Traditions, and were unable to find any prophet mentioned of whom sinlessness could be predicated, excepting Jesus. They all either confessed themselves to be sinners or were commanded to repent of their sins. But of Jesus we could not find a word, or a hint of any kind, insinuating or implying sinfulness.

When these facts were published in the *Nūr Afshān* for the first time, a great storm of criticism was raised in Muslim quarters. It was then that a Muslim advertised in this paper, offering Rs. 25/- to any maulvie who would refute the claim, but no one was found to claim the money.

We commend these two articles to the careful perusal of every sincere student of Islam. The argument alluded to above can be found recorded in a pamphlet, published by the Punjab Religious Book Society, entitled *Nabi-i-Masūm*, which contains the passages in the Arabic original.

The Rev. Isaac Fieldbrave of Allahabad has conferred upon the Indian Churches a priceless boon, in the splendid rendering of many of the best English hymns into Urdu. He has now presented to the people his *Outlines of Sermons* in Roman Urdu. These cannot but be of great benefit to our Indian preachers, by their suggestiveness as to a simple and yet clear method of sermonizing. The effect ought to be the improvement of the preaching of many of our less gifted brethren.

But the purpose of these, Brief Sermons, as they are styled in the Urdu, is also to edify the ordinary reader. We believe they will do a great good in this way. Many Christians are deprived of the privileges of the House of Prayer; and for such, this little book will be a source of much comfort and spiritual blessing. The price is 5 annas. The following is an example of Mr. Fieldbrave's sermonettes. The text is 'Godliness is profitable unto all things.' On this he says:

"Would that men would give these words of the Bible a place in their hearts. Oh, that the Holy Spirit would stamp them upon the table of our hearts. Yes, Godliness is profitable unto all things.

I. Note how it profits the man himself; It (1) brings fellowship with God, (2) Peace of conscience, (3) Heart comfort and (4) that joy which the world cannot give.

II. Godliness brings profit unto others; (1) to one's own family, (2) to one's relatives, (3) to one's friends, (4) and even to one's enemies.

III. Godliness profits one's business; (1) men, under its influence, do faithful work, (2) they work honestly, (3) they work industriously, (4) they have pleasure in their work and (5) they labour under a sense of responsibility.

IV. Godliness profits under all circumstances; (1) In pain, (2) In affliction, (3) In poverty, (4) In loneliness, (5) In sickness (6) In the hour of death and (7) godliness profits after death.

Wherefore we should recognize the value of that which 'profits unto all things.' But many assume the form of godliness and thus, fail to truly value this pearl of great price.

The book contains twenty-five sermons and a hymn with each one.

Another book of interest to the English reader in India is Mr. J. Nelson Frasers's book *England: An account of English life for Indian Readers*; 184 pages Royal 16mo; 8 as paper, 12 annas cloth; published by the C. L. Society. This volume treats of the climate, architecture, furniture, dress of the people, and the various classes into which society is divided. Then follows an account of the marriage customs, family and domestic life, amusements, education, the relation of the sexes and the English Industrial system. The army and navy and the Courts of justice are then discussed. Following in order, is a description of the political life of the people, the great parties and what they mean and do. The chapters on Literature, Art, Religion and Morals are specially worthy of study. The book concludes with a Chapter on English character. "The religious sense of duty" is not only one of the prominent characteristics of the English as a nation, but it is one of the highest commendations that can be truthfully given to any people.

Our Christian Lady readers should keep in mind the first meetings of the Women's Presbyterian Missionary Society, to be held in Firozpur and Amballa City on April 4th. This movement among Indian Christian women promises much for the extension of the Church through its Missionary organization. It is to be hoped that, early in its history, the Indian Presbyterian Church will have its Women's Board of Missions. These meetings in Amballa and Firozpur are the initial steps toward the accomplishment of the greater work of organizing Synodical Societies, which will by and by form the national Presbyterian Women's Missionary Society.

We would also call attention to the advertisement of the Union Convention of the Punjab Sunday School Union and the Young People's Society of Christian Endeavour, to be held in Gordon College at Rawalpindi April 12-14. These Conventions are not appreciated as they should be. They are not, as some suppose, small gatherings of enthusiasts, who spend their time

in talking, singing and prayer. In our opinion they are the very life of the organizations they represent. Stop these conventions and the whole movement will disintegrate and finally disappear. It is true that the expense of both time and money is considerable. But no great missionary work can be accomplished without such expense. It is surely possible for every Sunday School and Endeavour Society to send one representative. The return of such a representative with a report of the Convention will bring to the School or Society a spiritual impulse, which will abundantly repay all the expense of time and money.

The practical character of the work of the Y. P. S. C. E. is but little understood in India. The following extracts from the *Endeavour Bulletin* are suggestive:—

"The Baptist Endeavourers of England, who were asked to raise 35,000 dollars for a Congo River missionary steamer, to be named Endeavour, have already given 8,000 dollars from one-fifth of the societies, and none have refused or pleaded inability."

"Every Sunday Lynn, at Mass., Endeavourers conduct song services in the male and female wards and annex of the hospital. They have purchased a small organ and presented it to the hospital. One of the male members of the missionary committee devotes his Saturday afternoons to shaving the inmates of the men's ward, and 'fixing them up' for Sunday."

"The Board of Public Service of Cleveland, O., has accepted the twenty drinking-fountains erected in Public places by the Endeavourers of that city, and supplied by them with ice for many years. Hereafter, the city will ice and care for them, and the money pledged by Endeavourers for this purpose will go into missionary work."

"The Lord Bishop of Durham, England, recently sent this greeting to *The Church of England Endeavourer*: 'With all my heart I wish the blessing of God upon *The Church of England Endeavourer's* new year of work. The Endeavour movement has long commanded my cordial interest and sympathy, and I rejoice when its methods are woven into our parochial system.' Three new Church of England societies have recently come into the union, and others have been organized."

It is worth repeating the words of the Bishop of Durham "When its methods are woven into our parochial system." The same may be said of the work and methods of the Sunday School Union. There is no setting up of independent societies or schools. No effort is made to control or direct the internal working of individual schools. The movement is one of union for purposes of counsel and mutual help.

A. MARTYRS' MEMORIAL IN SHANGHAI, CHINA.

It is proposed to raise Rs. 750,000 and therewith to erect in the city of Shanghai, China, a large

MEMORIAL HALL

to commemorate the Martyrdom of 209 Foreign Missionaries besides thousands of Chinese Christians during

The Boxer Rebellion.

This Hall will be erected for the use of the Chinese and all missionaries, of all Societies I. As a perpetual and visible witness at the entrance to China that China has a Martyr Church. 2 As an expression of the UNITY of the Church of all nations and sects, to whom belong the "cloud of witnesses" as a common heritage. 3. As an expression of GRATITUDE to God, who enabled His servants to glorify Him by such a death.

This appeal is endorsed by THE RIGHT REV. BISHOP GRAVES, Chairman and REV. D. MAC GILLIVRAY M.A., B.D., General Secretary.

Subscriptions may be sent to the REV. E. M. WHEBEY, Editor *Nur Afshan*, Ludhiana.

Current Thought & Incident.

ADAM AND DAVID AND THE "TAFSIR-IL-KABIR."

(Continued.)

11. Let us proceed to the case of David. Here again the writer must protest against the habit of mistranslating the Arabic original, so as to mislead the reader. The Mirza in the August No. of the R. of R. quoted from Surat Sad 38:23 *innahū awāba* [Verily he (David) was penitent.] We know quite well that *awāba* means to return, but "when in conjunction with *Allah* it means he turned from his Sin to God, i.e., repented." (Lane.) Here again Lisan-ul-Arab agrees, and says *Awāba kasir-ul-rojū' ilallāhi min zanbih* [Awāba means one who turns greatly to God from his crime] and adds *al awāba al tāba* [the Awāb is one who does 'tauba']. Thus Lisan-ul-Arab gives clear witness to David's "tauba" for his crime. But farther down our friend the Mirza grossly mistranslates again.

The latter part of the passage reads *Wa zanna Dāūd annahū fatanāho fastogfara rabbahū wa kharra rākian wa anāba fagafarnā lahū zambahū*.

Correct Translation: [And David perceived that we had tempted him so he asked pardon of his Lord and fell down on his knees and repented and therefore we forgave him that.]

Now notice when all this occurred, as the Mirza rightly points out, David is in the commencement of the story called an *Abd* of God, and we are told that God had bestowed upon him wisdom and clearness of decision in speech. Thus it is clear that David's fall occurred after his assumption of the prophetic office.

But hear the words of Zamakshari, the author of *Al-Kassaf*, previously referred to. He refers to *Fatanāho ai Dāūd* [the Story of David] and then says *Howa innahū nabiyun min ambiyā Allahi taqlā qad awlāho mā awlāho min-al-nabuwatī wal millatī wal raslatī qaihi wa zulfatohū ladaihi summa zanna zallātun*.

[The Story of David is that he was one of the prophets of God whom He had invested with prophethood and kingship for His own generosity towards him and His nearness to him and THEN (summa in the original means "after that") THEN he fell into transgression.]

Now what does Razi say?

Al-Imam Razi enters upon a long and very tedious disquisition with regard to all the views ever held by different Moslem interpreters, but does not give anything worth considering, except that towards the end he says, "Either the story is true or false (that is, the story of *Al-Kassaf* and most other commentators that the seduction referred to is the fall of David by his adultery with Uriah's wife); if false the repeater of it is worthy of the very direct punishment; if true every true Muslim should be silent about it!! That is, the chances are about even, and; if it is true, every Muslim should hush it up for the honour of the prophets."

Finally, Razi admits that all the commentators are in disagreement about it and adds that, any one wishing to prove David's sin, has only four expressions in the passage to build his case upon.

Let us get at the meaning of each of these. (i) The first is *fatānāho* "we tempted him." Lane says *fatān* means to tempt Lisan-ul-Arab (as usual) helps us by quoting as a precedent *Sāra fitnatun karamin*.

(It or he became a seduction to them) *fitnatun* (seduction) being from this root.

(ii) The next is *anāb* it means "to return unto God" (repenting), Lane (quoting his native authority Lisan-ul-Arab) says *Anāba ilallāhi taqlā agbala wa tāba wa rojaq ilā tāqitih. Al anāba al rojū' ilallāhi bil taubati*.

[Anāb means to turn to God and do "tauba" while Ināba (V. N.) is the return to God with "tauba."]

Really the case gets stronger and stronger. Here we have the verb *anāb*, which the Qurān uses of David, explained as

meaning (as it really does) "he returned to God with *traba*," (iii) and (iv, *gafarā lahā* and *istagfara*. *Lisan-ul-Arab* says *al gafaro wal mizzirato al taghlyato alal zanā bi wal afuo qzāmā*.

[*Ghafr* or *Maghfirat* means the covering of sins and the pardon of them.] Also says *istagfarallāhā liz inbihā talaba minho gafarahā*. [*Istaghfar* allah for his *zamb* means he asked from God its *Ghafr*.]

But *Ghafr* or *Maghfirat*, *Lisan-ul-Arab* says, means *pardon* of sin and so *Istaghfar* means he asked pardon for his sin.

All of which is predicated of David in the *Qirān*, which abundantly proves our point.

Thus David is shown in the *Qirān*, the *Tafsir-il-Kubir*, the *Kasshaf*, and the lexicon *Lisan ul-Arab* to be a sinner unable to atone for any other sinner.

If time and space did but allow we could go on in an exactly similar manner proving the sin of Jonah, Moses, Abraham, Mohammed, etc., from the aforementioned books.

O turn to JESUS the sinless Saviour and accept His great claims upon your life and service.

HEANEY BAY, KENT.

ARTHUR T. UPSON.

The Church of Christ a Fact Enjoining a Duty.

By REV. DAVID GREGG, D.D.

PART I.

Rom xvi, 16 — "The Churches of Christ Salute you"

We have an objective point in our choice of the subjects which constitute this series of sermons. It is this: We are seeking a more radical confirmation of our faith in Christ and Christianity; we are reaching forth toward fresh enthusiasm and renewed consecration in the service of Him who gave Himself for us and who lifted our world to its present state of nobility; but besides all this we are after new converts.

The plan which we are following is the most simple of all plans. We discard metaphysics; we discard speculation; we discard the scholastic; we deal simply with facts; 19th century facts! facts which our eyes can see and which our hands can handle. These visible and tangible facts demand faith; these visible and tangible certainties carry duties; and the only effective way of reaching the faith demanded and of inciting ourselves to perform the duties enjoined, is to deal with the facts and understand them.

When I realize the fact of death and see it in all its issues and bearings, I will prepare for death. When I am convinced of the existence of a personal God who rules in human life, then I will open my life to the Divine incoming that I may be made Godlike. When I can see Christ in Christian civilization, which is the glory of the 19th century, then I will seek proper relations with Christ and give Him the loyalty of a full heart. When I understand what the Church of Christ is, that it is Christ's body carrying out the saving plans which throb in His great intellect and having Him for its Head, then I will recognize the salute of the Church and put my name upon its honored roll.

In our first sermon we dealt with A Personal God as a fact; in our second sermon we dealt with Christ, the Son of God, as a Fact; in this sermon we are to deal with The Church of God as a Fact.

The text says to us, "The Churches of Christ Salute you," and so they do. They are the most real things in our community. We find them on every street in the city of Brooklyn. We never look up at them but they speak to us. They are talking facts. And this is what they are saying to us: "There is a Christ, believe in Him; there is a family of God, join it; there is a gospel to be preached, listen to it; there is a Christian work to be done,

do it." In a score of ways is this message brought us. The ringing of the Church-bells, that brings it. The street filled with worshipers thronging to the Church-temple, that brings it. The song of the Sanctuary floating out into the air, that brings it. The Church-spire with its gilded point flashing first in the morning and last in the evening with sunlit splendor, that brings it. Ringing bells, tramping feet, thrilling songs, flashing domes, these are converted into spiritual messengers bringing us the Salute of the Churches of Christ.

The Churches that spire in our midst are Society's Public Confession of God, a witness to the fact of the Divine presence in our midst, a declaration that God is not distant and incommunicable; but He is among us, perceiving, giving, taking, working, judging, blessing, co-present to all our endeavours and to our ways.

The Churches of Christ are facts upon our hands, and they must be accounted for. They are full of plain practical logic and their conclusions must be accepted. If these conclusions put us under obligations and require of us duties, then the obligations must be met and the duties must be manfully and cheerfully performed. The performance of duty! Why, that is the chief mission of every man in living his human life. It is duty and not success, it is duty and not even happiness that is the chief end of life. Christ, the grand man, said, "I came into the world to do the will of Him that sent me," that is, "duty brought me here"; that is, "duty is the chief god of my life." As it was with Christ, so it must be with us; we must seek duty, and surrender ourselves to duty. If the Church of Christ brings with it a duty, it should be our chief aim in life to find what that duty is and then do it.

Let us talk together about the Church of Christ. This is the way to magnify the Church before our souls. This is the way to get near to the Christ of the Church. To be grand Christ-men and Christ-women, that is what we especially seek. The first thing I would put in the front of our talk about the Church is this:

I. The Christian Church as a visible fact is a monument to the existence of Christ.

Who made the Christian religion and who instituted the Christian Church? That is our first and leading question as we deal with Christianity which the Church brings us. Who gave the world the Church and Christianity? Not Hebrew piety, for the first war which the Christian Church waged was with Judaism. Not Athenian civilization, for Paul on Mars Hill was a failure. The new religion declared Greek Society to be morally diseased to its very vitals, and smote it on the face. Not the Roman empire, for that ridiculed the Gospel and tried to kill it. Caesar Augustus could find nothing congenial to his tastes in a religion which fostered purity, and liberty, and self-denial. No; the ethical contents of Christianity are due to the Person from whose name the world "Christianity" is derived. Christ formulated the glorious Gospel, and Christ instituted the Christian Church, the grand medium for the universal promulgation of this Gospel. He Himself personally called the first disciples, and elected the first apostles, and instituted the first ordinances, Baptism, and the Lord's Supper. When He had done all this then He said to this new organization, "Go into all the world and teach to every creature things which I have commanded you, and be! I am with you always, even unto the end of the world." The Christian Church is the work of Christ and the continuing monument of Christ. It is the Divine miracle of the Divine man.

We understand monuments. — We have monuments today that speak to us, and our hearts crave them and are helped and inspired by them. In my last visit to Washington city I arrived at night, but before retiring, I looked out of the window of the room where I slept, into the darkness

of the night, and to my surprise I saw in the distance a towering obelisk shooting up into the sky. It was visible in the dusky dark of the city because it was pure white. The slim shaft pierced the upper air like a pure, unadorned thought. I said to myself, "That is unmistakably the Washington Monument," and it was. That is the highest building of all earthly structures—taller than the great pyramid, and it is a monument declaring the existence and the life-work of the man who stands highest in America. The whole city is a monument of the man. The whole nation, made better by his living, is a monument of the man. City and republic both prove that there was a George Washington. We are used to monuments. We let them speak to us in other relations of life, why then not let the Church, the greatest monument of time, speak to us in the sphere of religion? Why not listen to the Church? Why not let the Church lead us by the hand to Christ? Here is a vast army of self-sacrificers, actively at work for the good of others. They are giving their brain, their time, and their money, and their toil, and are submitting to ridicule, sarcastic jeers, and bitter taunts, and persecution, all for the purpose of blessing their fellow-men and building them up in character and personality. Question these people! Search for the secret of their nobility! Ask them, why all this self-sacrifice? Why not leave the degraded to perish in their degradation? Why leave father land, and the old homestead so dear and precious, and kindred who are as valued as life itself? Why expose self to fever, and to the physical weakness which comes from the process of acclimating? Why dig for the roots of an out-landish language that you may reduce the language to a science? Why work out and exhaust your vitality in so many and so painful ways? These people will readily and gladly answer you and their answer will be, "We are sacrificing ourselves from love of Him who sacrificed Himself for us. It is no longer we who live, but it is Christ living in us and through us." There is nothing like getting down to the roots of things. Now Christ is the root of the Church and as the root is full of everlasting vitality the Church shall also be full of everlasting vitality. A good root, a Divine root, a living root, a wonderful root, an eternal root, means a good and a Divine and a living and a wonderful and eternal product and growth.

Let me resort to illustration:

By the aid of the microscope men are able to see in animal organisms a transparent, colorless, viscid, structureless substance. They call it now bioplasm. Fifteen years ago they called it protoplasm, but bioplasm is a better term. It is a wonderful revelation; one of the most wonderful things ever discovered. That viscid substance throbs and surges with life, like an ocean in a storm. It has the marvellous power of turning dead matter into living matter. It builds up from dead matter the complete human body, brain, artery, nerve, bone and muscle. It is structureless so far as science knows. It is soft, colorless, transparent, building, building, building. Weaving, spinning, constructing; taking matter and making some into brain, some into bone, and some into muscle. Awful is this mystic region of the infinitely small. Up in the region of space where you look into the infinitely great you have God; but here in the region of the infinitely small you have God also, and if possible even more of God. God is here. Yes, God is here. You cannot explain the meaning and the building of that bioplasm unless you believe that unerring intellect is behind its life. That force that moves it must be Divine. It is the finger of God. In that throbbing, structureless, viscid substance you have the meeting place of the Almighty God and the material universe.

Take the microscope of history and look at the bioplasm of the religious world. It is as marvellous as the

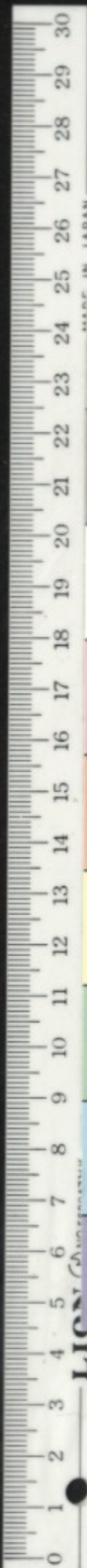
bioplasm in the material universe. What constitutes the bioplasm of religion? The simple sayings of Jesus Christ, Words uttered here and words uttered there during His earthly career; Gospel principles and doctrines; the beatitudes; the commandments spiritualized; the golden rule; the fatherhood of God, the brotherhood of man. See these, with the personal Christ back of them and in them working with His divine and energizing might. They take hold of the disciples of Jesus and form them into a new society and convert them into grand and energizing spiritualities. These converted men and women, possessed by the simple truths of Christ, throb and surge with a new life, and a new faith and new purposes, and new loves, and new ambitions. They grow and multiply; they communicate their spiritual life to others; they convert dead heathen matter into living Christian matter; old things pass away; a new state of society springs up, and a Christian civilization is constituted. My point is this; Christ's truths and sayings, broadly and spiritually and rightly interpreted, are the bioplasm which evolve and construct the magnificent humanities, and altruisms, and charities, and mercy institutions, and Christian churches, which are the growing glories of our nineteenth century. The truths of Christ are the meeting places where the loving God and immortal souls touch. When the loving God and immortal souls meet and touch the result is, out of these truths springs Christendom, with its advanced civilization and its great churches, which are the evangels of modern enlightenment.

Only the Christ and the divine Christ can account for the Christian Churches of Christendom and the great results which they have wrought in human history. One of our most prominent America divines has recently written a whole volume with the express purpose of expanding this very fact. And this one fact has given him material for a book which is reckoned among the foremost books of the century. Having gone into all the fields of learning, and having marshalled witnesses from every land and century, he thus closes his volume with this paragraph:

"It cannot be anything commonplace that has wrought such prodigious effects in history. Men do not secure bars of iron by heaping fragrant rosebuds upon them in dainty festoons. We do not cleave the mountain cliffs with drills of delicate opaline glass. There must always be a certain proportion between instrument and effect. There were plenty of old philosophies, beautiful often as the tinted leaves on autumn forests, and as powerless as these to arrest the rushing currents of social life over which they brightened and upon which they dropped. There must be something surpassing these in Christ's religion which the churches bring us, and which makes it robust and practical and inspiring as it certainly has been and is. What is that something? It is the divine Christ." Every word of this is true. Hence when true Christian Churches salute us, it is the Christ in them that salutes us.

A VERMONT SHEPHERD DOG.

Here is a true story of a Vermont sheep-dog which Scotchmen will find it hard to match: Captain C——, of Bradford, Vt., had a "shepherd-dog" which was accustomed to bring home the cows at night, always separating them from the other cattle and never allowing any but milk cows to come up. One day Capt. C—— accompanied the dog in driving the cows to pasture. At one place on the road the captain was surprised to see the dog desert the herd and take to the woods by the side of the road. The captain went on with the cattle, which were walking briskly in advance. Within a quarter of a mile they came to a break in the fence, of which the captain had no knowledge, leading into a field; and here, in the gap of the fence, sat the dog in a matter-of-fact way, guarding



it against the entrance of the cattle. What else could his master suppose than that the dog was aware of the gap in the fence, and, knowing that the man would bring up the cattle, made a detour through the woods to the place to prevent the cattle from going into the field.—Boston Transcript.

AN INTERESTING TESTIMONY.

In these days when the eyes of the whole world in general and of India in particular are turned to Tibet, on account of the British Mission to that country, it will not be out of place to mention that at Leh, a town in little Tibet, 11,550 feet above the sea level, there are Tibetan Christians in connection with the Moravian Mission. While the British Mission is experiencing difficulty in reaching the land of Lamas, the unostentatious and peace-bringing mission of Christ has already reached the seemingly unapproachable and mysterious people, who have lived in seclusion for ages, and has established a holding on them. The Tibetan Christians have sent the following letter to the Bible House, London:—

"The object of our writing to those friends in London who are furthering religious teaching (the Bible Society) is this:—According to Bishop La Trobe's letter, you are causing the Bible to be printed in different languages in order to spread it everywhere. So you have also kindly thought of the people who live in Tibet in the snow-covered mountains of the Himalayas. You had the Scriptures translated into Tibetan, and then printed in type. Here in our Ladakh congregation all the old ones as well as the young ones, even the children, everybody finds it now easy to read and clear to understand. Therefore do we—Zacharia Shamel (the writer of the letter), Jonathan, and all the others of our little Christian community in this place, all old and young—thank you, our friends of the Bible Society, very much. Though we brethren here are weak and unlearned, our missionaries make us all—adults and children—read the Scriptures continually, and by their explaining them to us clearly we get to comprehend the meaning of them more fully from day to day, and we are thankful for it.

"By your serving Jesus Christ, our Saviour, with all your soul and mind, you have not only caused the unintelligent ones great joy, but we also wish now from the bottom of our hearts to serve our Lord to our best ability.

"And now you, brethren—that you may always be able to serve God, may strength and wisdom, a pure heart and good counsel be given to you by our Lord and may He bless all the work which you are doing! Amen.

"Whatever may come upon us in this life, be it joy or grief, may we all be able to depart this life unseparated from the love of Christ, which passeth all knowledge.

"Sent from Leh, the 13th of August 1903.

"By

"Old Zacharia.

Punjab Mission News.

NOTICE! NOTICE!!

There will be a united meeting of the Punjab Sunday School and the Punjab Young People's Society of Christian Endeavour in Gordon College, Rawalpindi, April 12-14.

The Rev. D. Emyl Evans B. A., the new I. S. S. U. Associate Secretary, Dr. Wherry, Miss Hewlett, Dr. H. M. Newton, Mr. M. Wyllie, Rev. D. R. Gordon M. A., and others are expected to be present, and take part. On the first two days, S. S. topics will be considered, and C. E. subjects on the third day. In connection with the S. E. Union meetings, there will be morning sessions in Hindustani and afternoon ones in English. Among the items for discussion, are the following:

"How to prepare for and conduct the Annual Sunday School Examinations."

"Work amongst European children."

"Different methods of Sunday School organization."

"Training of teachers."

"Advisability of holding District S. S. Conferences."

"Decision Day—What it is, and how to observe it."

"Desirability of a Sunday School Magazine."

"The Christian Endeavourer in Mission work."

"The Panjab C. E. Union."

Will all intending visitors and delegates, please send their names to W. E. Nicoll Esq., Gordon Mission College, Rawal Pindi, by April 1st at the latest. Hospitality is kindly offered by the Rawal Pindi friends at the rate of 8 as per day to Indian visitors, and Rs. 1-4-0 per day to others. If any Missionary brethren, who cannot themselves be present, would be good enough to favour the undersigned with ideas or suggestions on any of the above-mentioned topics, it would tend to enhance the profit and usefulness of the meetings.

W. SCOTT, DASKA, (Panjab C. E. Union).

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